LITTLE
NON-SUCH
OR,

Certain new Queſtions
Moved out of
ANCIENT TRUTHS.

I. *Concerning the words,* Let us make man after our own Image.

II. *Whether that was a materiall Apple which* Adam *did eate.*

III. *Whether the forbidding of Marriage be not a Popiſh injunction onely, and not righly grounded from the Scripture.*

Newly publiſhed with intent to finde out the truth, if it be not here already.

Magna eſt veritas & prevalent.

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Advertiſement.

IF any will prejudicate, or have not patience to examine a truth, how long ſoever concealed or obſcured; or if he be fantaſtical and will laugh at his ſhadow, not diſcerning from whence it proceeds, let him put a part this ſerious (though little) diſcourſe; it is intended for beter judgments.

Since theſe late eruptions in Church and State the minds of men are become much diſtracted ; and no marvell, ſeeing the various opinions concerning civill Government in the firſt place, whether *Monarkia*, *Ariſtocratia*, or neither but a mixt ; and ſome perhaps affecting *Oligarchia*, which is the worſt. Then as touching the rents in the Church, what ſhall ſuffice to be ſaid ? ſince many both grave and learned Divines doe avouch that all the hereſies fomented at ſeverall times, in former ages, and condemned by ſeverall Councels, are now extant, attended with as many more ; and how ſhall it be otherwaies ? when both Fathers and Councels are derided and contemn'd (without controle) by the very off-ſcouring of the people ; yea, even ſuch as ſetled and confirmed our Chriſtian faith (by refuting errors and hereſies the firſt 400 yeeres) which till now the Chriſtian World hath received for Orthodox : yet is it no wonder to ſee the Scripture abuſed and miſ-interpreted by every *Mechanicke*, miſ-applying the ſence to their fantaſticke humors : ſeeing there was never hereſie broached, but came with *verbum Dei* Scripture in the mouth: the divell himſelfe could finde no fitter way to vent his impoſture, when he came to tempt our Saviour. Although it may be doubted whether or no there be any thing new, that never was ; for *nihil dictum quod non dictum prius*, nothing ſaid that was not ſaid before; yet many matters

matters are daily opened, which have been ſhut up and clouded by the *Romiſh Church* ſince the time of *Phocus* the Emperor when that *Hierachy* begun to uſurp upon the reſt: And likewiſe many errors and hereſies that ſeem to be new are but the ſame in ſubſtance, they were in former times, yet perhaps with ſome *additions* as abſurd as the principall. Now to reduce the Primitive purity will be a worke too hard for mans capacity; it muſt be God onely in his good time, who for our pride, vainglory, hypocriſie, and perhaps infidelity, hath ſuffered us to fall into theſe fractions and diſtempers. But in the mean time if ſome grave and learned man will a little trouble himſelfe to reſolve a few following queſtions, it may give comfort to weake conſciences that are in doubt, and perchance afflicted.

And herein we deteſt to be curiouſly inquiſitive in things not neceſſary, but onely covet the health of our ſoules, and the bettering of our underſtandings.

BEginning then with the firſt Booke of *Moſes* called * *Geneſis. And God ſaid, Let us make man after our likeneſſe*, V. 27. *in the Image of God created he him, male and female created, &c.* Some then (ſeeing the ſhape and forme that man beares in his perſonall appearances) do conceive, that God the Creator beareth the ſame forme in ſhape and perſon; ſome others ſay, this Image is meant, in the likeneſſe to our maker in ſoule and ſpirit; and therefore blame them that imagine, or ſet him forth in the likeneſſe of any humane ſhape: To that is anſwered againe, that the Text formerly cited cannot be meant of ſoule and ſpirit, becauſe at that time man was not a living ſoule; for proofe they ſay that God finiſhed his work in ſix daies, whereof the making of man was part, and reſted the * ſeventh, and hallowed it: but after the ſeventh day he breathed life into man, and made him a living ſoule, *Chap. 2. v. 7.* Therefore he was made according to the likeneſſe of God in perſonall ſhape, becauſe at his firſt making he was not a living ſoule, till after God had reſted the ſeventh day, and then breathed life into him, as is formerly proved: And long after his tranſgreſſion God ſaid * *the man is become like one of us*, ſo it ſeems at firſt he had not a *ſpirituall*

* Ch 7.v. 26.

* Ch 2.v. 3.

* Ch. 3.v. 22.

All this is but cavil, for man had a ſoul inſpired when he was made in Gods Image, though that is not expreſſed while the Word, and this Image of God is mans ſoul.

understanding: It is likewise said, God shewed unto *Moses* his back parts, but his face should not be seen *; therefore if he have back parts, and a face, he hath a shape, which when he pleaseth he can make visible, as then he did. And the Lord spake to *Moses* face to face, as a man speaketh to his friend *: Moreover what were the three men that appeared to *Abraham* as he sate in the tent? if not the *Trinity* * which did afterwards eate of the cake that *Sara* made, and the Calfe which *Abraham* fetch'd from the fold, as appeares, *v* 8. Now though it is, and must be acknowledged, that God is so infinite in wisdome and power, that therein he cannot be *circumscribed* nor *comprehended*; yet (say some) that doth not hinder a personall shape or proportion: But some others (notwithstanding those plaine seeming proofes, doe not allow that God hath any bodily shape at all; which if it be so resolved, and these things reconciled, to better proofs and reasons out of Scripture by one that is wise and learned, it will satisfie.

* Exod 33. 23.

* Ch. 33. v. 7.

* Ch. 18. v. 2.

THe second question ariseth out of *Genesis*, *And the Lord* * *said of every Tree of the garden thou mayst eate, but of the Tree of the knowledge of good & evil: for in the day that thou eat'st thereof, thou shalt surely die.* Now some make a question whether it were a *material Apple* that *Adam* did eat at the instance of his wife *Eve*. And if the question be of the *Species*, it may well be doubted, for it doth not appeare in the Text to be an *Apple* more then a *Figge*, *or other Fruit*; onely in generall tearmes it is called *the fruit of the* * *Tree in the middest of the Garden*: But I suppose the question is not of the *Species*, but whether it were a materiall fruit, and so to be understood in literall sence. It seems it should be so understood in the *sixt vers. When the woman saw the tree was good for food, and to be desired to make one wise, she did eate, and gave unto her husband, &c.* What can be plainer for a literall construction? yet some will have the whole matter to be an *Allegory*; and understand by the *Serpent* in this place no other then *concupiscence* and by *the fruit of the Tree in the midst of the Garden*, some other thing then the eating of a materiall Apple, because of some other words in the story that seems to carry a spirituall sence, as *vers.* 15. *I wil put enmity betwixt thy seed and the womans seed*; shall this be understood of the old serpent the *Divel*? we suppose that he and his Angels were cast out of Heaven before the creation of man; but in this Chapter the Serpent

* Gen. 2. 16, 7.

* Ch. 3. v. 2, 3.

pent here is expreſly called a beaſt of the field. But if by this beaſt you will underſtand *concupiſence*, it may perhaps in a *ſpirituall ſenſe* be ſaid to be the ſeed of the Divell, becauſe it works in the fleſh by his inſtigation. *The day thou eateſt thereof*, ſaith the Lord, *thou ſhalt ſurely* * *die*, And the Serpent ſaid, *ye ſhall not ſurely die*, *Chap.* 3. *v* 4. Now we ſee in the verſes following, they did not die the day they did eate, but had mulcts, and puniſhments threatned, as the Serpent to goe on his belly, and lick the duſt; the woman to bring forth children in ſorrow; the man to get his living by the ſweat of his brow, the earth to be curſed, &c. And *Chap*, 3, *v*. 22. 23, *Leaſt he put forth his hand & take of the tree of life, & live for ever. Therfore the Lord God ſent them forth of the Garden, &c.* This ſeems alſo to have ſome other ſence, for we are not taught to live for ever by *carnall eating*. Reſolve if you pleaſe the doubt of this queſtion with the former. * Ch. 2. v. 17.

THe next queſtion is of marriage, *Geneſis* *. *And the Lord God ſaid it is not good for man to be alone, I wil make him a help meet for him*, *v*. 21. 22. God tooke one of *Adams* ribs, made a woman and brought her unto him, *v*. 23. *Adam* ſaid, *this is bone of my bone, and fleſh of my fleſh*, which is one fleſh, *v*. 24. How comes it then that there are forbidden degrees in marriage? or is it not ſo in truth, but a *Popiſh injunction for their profit?* for in that reſpect they have given their diſpenſations *ad infinitum* to the neereſt kindred. To recite particulars in a matter ſo well known (as the houſes of *Auſtria*, *Burbon*, and many others) where profit or State policy is at ſtake) were onely to ſpend Inke and Paper. Then if it may be done by diſpenſation, and for money, which is but an Ordinance of man; why may it not much more be done without, ſeeing it is the Ordinance of God himſelf? You know what *Peter* ſaid to *Simon Magus*, *Thou and thy money periſh, becauſe thou thinkeſt that theſe things may be bought for money* And here we ſee the woman is not of the man derivatively, and by deſcent, but of his own *proper ſubſtance*; then in regard there can be no more matches of this nature, the very next of kin were to joyn in marriage, and that both by cuſtome and command. For example, we finde that *Sara* was *Abrahams* ſiſter, whom he took to wife; a better preſident we cannot have, for he was the father of the faithfull; his ſeed ſhould be multiplied as the Stars in Heaven; all the Nations of the earth be bleſſed therein *, &c. * Ch. 2. v. 18. * Gen 22, 17. 18.

If

If it be ſaid, that when *Abraham* went down to ſojourne in *Ægypt*: becauſe of the famine, he wiſh'd his wife to ſay ſhe was his ſiſter, leſt the *Ægytians* ſhould kil him and take her to themſelves. * Gen. 11. v. 11, 12, 13. for ſhe was a faire woman to looke upon *. And from thence you will argue, that to be but ſimulation betwixt them to ſave his life; then it will appeare in the ſame book of *Geneſis* that in his returne to the South Countrey, they uſed the like practiſe, in ſaying ſhe was his ſiſter, In ſo much that *Abimelech King of Gerar* tooke *Sara*, but the Lord kept *Abimelech* from touching her, and reproved him for taking another mans wife; whereupon *Abimelech* blamed *Abraham*, ſaying, *What ſaweſt thou that thou haſt done this thing?* *Abraham* replied, *I thought the fear of God is not in this place, & they will kill me for my wifes ſake:* yet to let him know that he had not diſſembled totally, he ſaid, indeed *ſhe is my ſiſter, for ſhe is the daughter of my father, and ſhe became my wife* *. Moreover *Cha. 24 v. 4. Abraham* cauſed his ſervant to ſweare, chatging him to goe to his owne Countrey, and to his kindred to chuſe a wife for his ſonne *Iſaac*. And ſo naturally confident were the ſervants of God in propagating by the next of kin, that *Lots daughters* (when they fled out of *Sodome* with their father, whence the reſt of their kindred periſhed) did not doubt to raiſe up ſeed to their father, ſaying, *There is not a man alive to come in unto us after the manner of the earth, therfore let us lie with him, &c.* Now there were thouſands (not to be numbred (left alive, but there was none of their *Tribe and kindred*, for ſo the Text ſeems to infer. We know alſo that many things are writ for our inſtruction not for our imitations, and ſo *Lot* might juſtly be blamed for drinking ſo liberally, that he perceived not what he did (which we ought not to imitate) yet we finde no reproofe upon the daughters, becauſe (it ſeems) what they did was onely for propagation, according to the inſtitution, and not to ſatisfie appetite. This appeares by their *interchange*; yet Dr *Willet* ſaith they did offend, and brings with him *Auguſtines* opinion, which is, that they ſhould have done far better to have acquainted their father, ſo then (belike) all had been well enough: But withall in the ſame *Annotations of Levit.* 18.) he brings againſt himſelf a Jury of Doctors that juſtifies their intention to be good and lawfull in their caſe, viz. *Soto, Lopes, Ledeſma, Bellarmine, Loninus*, with three of the Fathers alſo, *Chryſoſtome, Theodoret*, and *Origen*, and

* Gen 20. 12.

* Gen. 19. 31, 32.

and(we see)God gave a blessing unto their Act, for the Text saith, they were with child, and there proceeded from them two great Nations, the *Moabites* and the *Ammonites*. And that these children were blessed appeares more plainly, where the children of *Israel* in their warfaring journey were forbidden to distresse them, and not to meddle with them, for the Lord would not give them of the Land which he had given to the foresaid children of *Lot* for a possession * : If you say that notwithstanding they were afterwards smitten and warred against : so was it likewise with the most chosen people (according to the covenant) for their Idolatry, infidelity, &c. The *Ephraimites* fell by the men of *Gilead*, * 42000 at one time, and it were supererrogate to cite the severall places of Scripture, where the *Israelites* were punished, and carried captive, and cast off into a reprobate sense, as now they are at this day for their transgression; but that will be no argument to prove that propagating by their neerest kindred (which they were commanded) was the cause: but most certaine their *hardnesse of heart, infidelity, and idolatry*, which was forbidden. For was not *Moses* the meekest man, and *Aaron*, the sonnes of *Amram*, who married *Jocabed* his Aunt?

* Gen. 13. 37, 38.

* Deut. 2. 18, 19.

Judg. 12. 6.

The next place that seems to fortifie this opinion against all opposition, is that of *Judah* and *Tamar* his daughter in law, which you have in *Genesis* 38. throughout the whole Chapter; there shall you finde the wilfull and unnaturall trespasse of *Onan* in refusing to performe the *kinsmans duty*, and therefore the Lord destroyed him: but what shall we thinke of *Judahs* intention? can we approve of it? no verily; he took her for * a *Harlot*; yet was thee sincerity and integrity of *Tamar* so sublime, that from her Issue upon that conjunction came the Saviour of the world; for from *Phares* descended *Boas*, *David*, and consequently our Saviour *Jesus Christ* according to the flesh: and now old *Judah* could say, (because I have not performed what I ought of my part) she hath been more righteous then I.

Vers. 15.

Well, yet let us object *Levit.* 18 the prohibition there, with the glosse upon the Text, entituled unlawfull marriages; but we suppose it is a Popish glosse, and of purpose mis-interpreted to increase his coffers: for it will appeare hereafter that the uncovering of nakednesse there mentioned, is meant of *fornication onely, and not of marriage*: yet the *Popes purse* upon that pretence hath pickt

up

up many large fees, especially where the joyning of *Kingdomes* or *Dukedomes* together hath been sought more for politick ends, (and chiefly if his owne cause hath been interested) then the parties own particular liking. But now who is so ignorant to beleeve that any *sinfull man* can dispense with what God hath commanded or forbidden. In the beginning men gave gifts and presents for fit wives of their own Linage: as appeares,* where *Abrahams* servant gave *Rebecca* the *Earings* & the *Bracelets:* now since mans own covetousnes, or the *Popes*; have forbid such wives as is most naturall; the custome is to barter and exchange for strangers *so much money, so much land. &c.* as you doe for other things in fayre or market.

* Gen. 24. 22.

But to returne, the Answer to the foresaid prohibition in *Leviticus* 18. is, that the many Lawes given in that booke were not perpetuall, but onely given to busie the minds of the children of *Israel* for that present, & to divert their inclination from *Idolatry*, unto which they were so subject from their deliverance out of *Ægypt*, in their march to *Canaan*, and perhaps for some other reasons known to men of learning: for who doth believe it is not lawfull to eate *Hare or Cony*, *Swines flesh*, *&c.* or to weare linnen and woolen, plow with beasts of severall kinds; with many other *prohibitions*, where that Booke is full, as well as in the degrees in kindred: They were also peculiar to that people, and therefore not binding elsewhere, especially to Christians under the Gospel. But to make the matter more cleare, let us see how we can prove the prohibition in these degrees, to be meant of Fornication, as is formerly mentioned, and not of the holy institution of marriage, for instance in the foresaid, 18 *ch.* & 16 *ver.* it is said, *Thou shalt not uncover the nakednesse of thy brothers wife, it is thy brothers nakednesse*: uncover the nakednesse, marke that; though the *Pope and ambitious men* would delude us, the holy Ghost is very wary; the Text here speaks not of marriage, but uncovering nakednes: and now repaire to *Deut.* 25. vers 5. There you shall finde that if a brother die the wife of the dead shal not marry unto a stranger, *her husbands brother shall goe in unto her, take her to wife, & perform the duty of a husbands brother unto her.* The rest of the verses following shewes how disgracefully, and with what reproach he was to be used that refused to perform this duty. So you see there is a

vast

vaſt difference betwixt uncovering of nakedneſſe, and taking to wife; for elſe did not theſe two Texts controvert each other *point-blank*, if they were meant of one and the ſelfe ſame matter? what is then the right expoſition? no other than this; by uncovering of nakedneſſe is meant fornication, as is formerly ſaid; which in kindred is utterly forbidden; but the other Text in *Deutronomy* ſpeakes expreſſy of marriage, and taking to wife, which is likewiſe in kindred as directly commanded. One other gradation may here be added, to wit, that the taking of ſtrange women was ſometimes in cuſtome, for it was no wonder before nor after to ſee men have children by concubines, which they keep beſides their wives. And the children of *Iſrael* were commanded to kill all the males among the *Medianites*, but to keepe the women to themſelves*: we likewiſe read the *Levite* had by him two Aſſes ſadled, his concubine was alſo with him, *Judges.*19.10. but in regard that marriage is honourable, and the free woman more Noble than the bond-woman, that great duty we ought to performe to our next of kin; for ſo did *Abraham* to *Sara* that was his wife and ſiſter; but his concubine was *Hagar* the bond woman, which *Sara* afterwards dealt hardly with, and cauſed her to flie*. Here we are to note, that *Sara* the kinſwoman was a Type of the true Church and *Hagar* the contrary. Moreover you ſhall finde what curſes were threatned to ſuch as married with ſtrangers (out of their Tribes) as namely, they ſhould be ſnares ond traps unto them, *ſcourges in their ſides, and thorns in their eyes, with many other of this kind, which whoſo pleaſe to ſtudy may finde at large. And that this practice of marriage with kindred was in uſe, not onely before the prohibition in *Leviticus*, already anſwered, but everſithence and never forbid, in the *Law or Goſpell*, for ought we can finde, is the next thing we ſhall endeavour to prove: alledging then ſome preſidents after the aforeſaid booke of *Leviticus*, (perhaps omitting many) we will begin with the marriage of the daughters of *Selophabad*, who married with their kindred by the Lords ſpeciall appointment*. Then the foreſaid Text in *Deutronomy*, touching the marriage of the brothers wife, *Ch.*25.*v* 5. And *Othinel* the valiant man was rewarded with *Achſah* his next kinſwoman, who alſo obtained a further boon of her father*. The ſtory of *Boas* and *Ruth* is worthy our obſervation, it is ſo full of goodneſſe and

* Gen. 16. 6.

* Num. 31. 18.

* Joſh. 23. 12, 13.

*Num. 36.

* Judges 1. 13.

charity, conducing also to our argumnnt; first, we see that *Naomy*, *Ruths* mother in law instructed her how to behave herselfe towards *Boas*, that she might not be unprovided, as knowing, (it seems) the inflexible nature of her very next kinsman: whereupon (after *Ruth* had uttered these words unto *Boas*, *Spread therefore thy skirt over thy handmaid, for thou art a neere kinsman*) *Boas* replied, *Blessed be thou of the Lord, for thou hast not followed young men, whether poore or rich.* Then *Boas* called into judgement the *next kinsman*, who out of covetousnesse suffered the accustomed disgrace, for refusing to performe the duty he ought to have done: And *Boas* (as the next in dgree) tooke *Ruth* to be his *wife. In this story we discerne the many vertues of *Ruth*; it is to be observed also that she was a *Moabitesse*, of the line of *Lot*, and of the issue he had by his daughters of this off-spring shortly after came the *Prophet David*, from whom also in processe of time) proceeded the Saviour of mankind.

* Ruth 4. 10.

Next we observe the passage betwixt *Ammon* and *Tamar*, where it is said, that *Ammon* loved *Tamar* in an unlawful manner, which the mayd as discreetly reproved, desiring him not to force her, but to aske her of the King for a wife, in that sence she knew the King would not with-hold her*; but *Ammon* after his lust was satisfied, despised her, which act turned to his confusion, and was the occasion of his slaughter. Still we see the sister did not doubt to be her brothers wife, but did detest the act of *fornication*, (which certainly is the thing meant in the forbidden degrees formerly mentioned. And assuredly also that act proceeding from lust in kindred, is the highest degree of *fornication*, and of some perhaps not improperly termed *incest*, if there be such a distinction: But for the holy institution of marriage with the next of Kindred, We see) by all examples *before and after* it hath not onely been permitted but commanded.

2 Sam 4. 33.

Neither doe we finde any thing to the contrary in the whole progresse of the Gospell, but still reproofe of fornication, and especially amongst kindred, which seems to confirm what is formerly said; for so St *Paul*, *It is reported commonly that there is fornication amongst you, & such as is not used among the Gentiles, that one should have his fathers wife.* But the same Saint *Paul* hath these following words in the same booke, *Ch. 7. v. 3.* touching marriage. *To avoyd fornication, let every man* (excepting no degree or profession)

1 Cor. 5.

on) *have his own wife, & let every woman have her own husband.* And inverſ. 4 *the wife hath not power of her own body, but the husband; nor the husband power of his own body, but the wife,* in the ſingular number. From hence may be inferred, that men ſince the Goſpell ought not to have *plurality of Wives*; but neither there, nor in any other place where the like precept is given, is there any exception to the next of kin, but in caſe of *fornication* aforeſaid. *Then let every man have his own wife*; this doth moſt and beſt repreſent the miſtery betwixt Chriſt and his Spouſe the Church; elſe where it is ſaid, *the man and his wife is one fleſh,* not the man and his wives. Although the *Patriarks & Prophets* (under the Law) had plurality of wives for the greater increaſe of a *good Tribe*, or for other reaſons and miſteries, which here we have not time to diſcuſſe. And though the *Turks* and other Nations doe allow themſelves plurality of wives (perhaps alleaging the foreſaid cuſtome of the *Patriarks*) as alſo to uphold the vaſtneſſe of their Empire, having ſuch uſe for numerous Armies, yet we take their reaſons to be more ſenſuall and politick than religious; for we that live under the Goſpell ought to conform our ſelves unto that rule; *Let every one have his own wife,* in the ſingular number aforeſaid; but then (ſeeing there is not one word in the Goſpell to the contrary) that any Popiſh Ordinance or other ſhould bar a man to chooſe that ſingle woman he liketh beſt to be his wife (if ſhe be alſo conſenting, and of ripe judgement) ſeems to be both againſt the law of nature and reaſon. Wherefore we conclude this point with the Apoſtles words, that the forbidding of marriage is the *doctine of devils.* Again *marriage is honourable* in all, *and the bed undefiled, but whoremongers and adulterer. God will judge, Heb.* 13.4. in all; marke this: here's no exception; yet it would have been here or ſomewhere if it had been unlawfull, either in kindred or Miniſters, as the Popiſh doctors teach, for lucres ſake, as is formerly mentioned. But we are to beware of ſuch as would ſpoile us through vaine deceipt, that follow the traditions of men, the rudiments of the world, and not after Chriſt*, ſo then the works of the fleſh are manifeſt, which are theſe, *Adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry witchcraft, hatred, variance, emulation, wrath, ſtrife, ſedicions hereſies, envyings muders, drunkeneſſe,* with may others, &c. But as touching the holy inſtitution of marriage intended, according to the Ordi-

* 1 Tim. 4. 3.

* Coloſ. 2. 8

* Gal. 5. 19, 20.

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nance with true love and ſincerity of heart; We finde no exception in any degree or profeſſion. And if the prohibition in the law formerly mentioned, where meant of marriage, as it is fully and amply proved to intend *fornication onely*, becaule of the practice in marrying with their next of kin, as well after as before, formerly proved alſo; yet were it not binding now, for we under-
* Epheſ. 2. 15. ſtand the Law contained in Ordinances to be * aboliſhed. And againe, blotting out the hand-writting of Ordinances that was againſt us, nayling it to the Croſſe, *Coloſ.* 2 14. for the prieſthood being changed, there is made of neceſſity alſo a change of the Law, *Heb* 7.12. obſerve alſo the ſecond of the *Corinthians*, There is a veile in reading of the old Teſtament, which veile is taken away in
* Ch. 3. v. 14. 17. Chriſt, *and* * *where the Spirit of the Lord is there is liberty.* But how, what liberty? to doe the works of the fleſh, formerly touched; no, God forbid, The holy Ghoſt will witneſs with thoſe that the Lord hath made his Covenant with, he wil put lawes into their hearts, and in their minds will he write them, their ſinnes and iniquities
* Heb. 10. 16. 17. will he remember no* more. And in a *Tim.* 4 9 *The law is not made for a righteous man,* (ſuppoſing ſuch a one as contriveth not againſt a good conſcience) *but for the lawleſſe, diſobedient, ungodly, whoremongers, liers ſtealers, &c.* And in 1 *Tim.* 3. we have a large deſcription of ſuch as have no teſtimony of the good Spirit, but are called perilous, viz *Lovers of themſelves, covetous, boaſters, proud, blaſphemers diſobedient, unthankfull, unholy, truce-breakers, falſe accuſers, incontinent fierce, traytors, highminded, having a forme of godlineſſe, but denying the power thereof: And of this ſort are they which creep into houſes, leading captive ſilly women laden with ſins, led away with divers luſts, ever learning, but never able to come to the knowledg of the truth: Now as Jannes and Jambres withſtood Moſes, ſo doe theſe alſo reſiſt the truth, men of corrupt minds, &c.* Then was the chiefe Magiſtrate withſtood; how is it now; if this *portion of Scripture* ſtrike not point blanke at this very age and time wherein we live, let ſome that are learned informe us better.

So then we perceive by this *Tract* and all the reſt, it is fornication, uncleanneſſe, and theſe forenamed works of the fleſh, which is forbidden; but for that excellent and ſacred inſtitution of marriage, from which Ordinance the bleſſed elect of Gods children doe pro-
* Heb. 13. ceed; that holy Order, we ſee, is honourable amongſt all with-

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out exception, as is formerly proved. Now then without all diſpute that marriage is moſt juſt, which is made without any ambitious or covetous end; and if this liking and mutuall correſpondency happen betwixt the neereſt of kindred, then is it alſo the moſt naturall, the moſt lawfull, and according to the *primitive purity* and practice: nor is there now any *Popiſh Canons* to reſtrain it, which perhaps ſome conſciences might boggle at in regard of the precept, *you are to obey the Magiſtrate for conſcience ſake.* And indeed we would not argue any thing here againſt higher powers that are in true orthodox authority; but onely deſire that no Law or prohibition ſhould bind the conſcience in matters that the *Goſpell of Chriſt* hath left free unto Chriſtian people: And if we can judge aright all theſe works of the fleſh formerly recited, from ſeverall Texts in Scripture, did never ſo much abound; and no marvell, for what fruit can be expected from baſtard Plants? or what match is made amongſt a thouſand, or perhaps amongſt ten thouſand without *ambition, covetouſneſſe, inordinate appetite,* or ſome collaterall reſpect; pardon the plainneſſe of the phraſe, for I have read of a Law (as I now remember) amongſt the *Spartans,* viz No man ſhould give a dower in marriage with his daughter; then did the beſt men ſeeke to acquire the moſt vertuous women: and who, (then they) flouriſhed more in Arts and Armes? Now if the Patriarks, our fore-Fathers, choſe their kinred in obedience to a duty commanded; the Heathens tooke wives for their vertues; and yet we Chriſtians will have none *but for money,* the attribute aforeſaid deſerves the leſſe rebuke.

Well then, let us avoyd communities, which is reported to be maintained by ſome late ſects; let us avoyd fornication with all, and by all means, with our kindred; for that is the higheſt degree of fornication, as is formerly declared? But for holy wedlock, where there is hope of propagation, and hearts conſenting, as is proved to be the duty of the *next kinſman,* ſo was there never more cauſe to ſhake off the Popiſh thraldome, and to revive that Primititve cuſtome, ſeeing by theſe late and common calamities ſo many thouſand families are forced from their habitations, which they have honeſtly laboured for, and for ought they know; muſt ſtarve and periſh, *as ſome have already done,* if they cannot finde a dwelling more remote: therefore we muſt be of opinion with ſuch

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as do account mulct and punishments an Antichristian yoke, where they are imposed upon the conscience, but most especially when there is neither act nor intention against the service of God, or prejudice to our Christian brethren, and here we remember the saying of Saint *Paul*, *Be of one mind, live in peace.*

* 2 Cor. 13. 11.

Now then, to close up all by asking of a question: If in such a case honest women (that have no portion to bestow them, thorough the causes aforesaid) should require this duty from the next of kin, whether (upon refusall) there said kinsman deserve not the reproach mentioned in the story of *Boas* and *Ruth*; and as touching the **raising of seed* from one brother to another formerly recited at large in the beginning of this discourse; surely they doe and must answer in their great account for the *miscarriage* of their kinswoman, if so it happen; yet we are not ignorant the Civill law saith, an *Unkle* to his *Neece* is in *loco parentis*, and that they say is a bar in marriage; but (setting Law and evill Custome aside) we demand (in reason) how he can stand her in better steed, than to marry her if she be willing, and hath no means to be otherwaies provided.

* Deut. 25. 5.

We are commanded to feare God and the King, and not to meddle with them that are seditious. Neither are these things moved out of nicety, or by way of *paradox*, or as St *Paul* speaks, *of doting questions, or strife of words, whereof comes envy, and perverse disputings*; or as some cite Scripture to cloake their deceipt and hypocrisie, but onely to finde out the truth, which if those that are Orthodoxly learned will take pains to resolve, it will be a charitable worke, to satisfie the consciences of some lesse learned, who are likely to seeke habitations in *forrain Countreys*, and would in discharge of their duties doe that which they conceive to be most just, viz. without *ambitious or covetous ends*, adventure upon the first *Institution*.

* 1 Tim. 6.

Now we know the vulgar sort (that lookes no further than the times they live in) will bogle at this doctrine, and thinke it a *Novell*. Then here we will put you in mind of what some of you do yet remember; namely, a quality of two eminent men esteemed very wise (especially in the lawes) the one would not abide a *shoulder of Veale*, the other did not love a *Duck*: what would you have thought these men wise to proclaime it unlawfull for any other

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to eate theſe kind of meats, becauſe they did not love them? ſurely no, you would have held them rediculous: So our queſtion is not, how any mans appetite likes, or diſlikes; we onely deſire to know yea, or no, whether the matter in it ſelfe be unlawfull, or where it is repugnant to Scripture, when al places of *this ſubject* are compared together. And if it be controverted (not with Heathen fables, or mens bare opinions, but by Scripture proofe) by one that is learned, and of a refin'd wit, it may ſatisfie, but if it come from a young head not halfe codled, or from one that is old and doting, or from any that is popiſh or illiterate, 'tis ten to one ſuch judgement will be renounced, or at leaſt ſuſpected. Note.

Some other queſtions we intended to move, as namely, thoſe at the latter end of Mr *Smiths* Sermon, entituled, *The loſt ſheep is found*, which yet we have not heard any anſwer unto; and why through Popiſh *ſuperſtition* on the one ſide, and diverſity of *Schiſms & Sects* of the other ſide, there is yet no certaine frame of Diſcipline ſetled to confirme the weake and wavering Chriſtian; Or (ſeeing we have found ſo much fault with *Turks* and *Pope* for their bloody *tenents*, and that the weapons of the Church are *preces & lacrymae*, prayers and teares) whether that will prove a good Religion which is ſetled or mantained by the Sword; but if theſe be firſt reſolved to be as they are here conceived, or otherwiſe convinc'd of error by *Scripture proofe*; we may then have encouragement to move ſome other things neceſſary for the confirmation of our ſelves and others, *LAUS DEO.*

POST-SCRIPT.

1. *WE have lately ſeen a little Booke which ſaith, the ſinne againſt the holy Ghoſt hath hitherto been miſtaken.*

2. *We have ſeen another maintaine that* Independency *is no Schiſm.*

3. *We have ſeen another maintaine (out of Scripture) that our Saviour Chriſt ſhall live* 1000 *years with his Saints upon earth.*

4. *We have ſeen bookes writ againſt baptizing of Infants, though the cuſtome hath been ſo for* 1400 *yeeres.*

5. *We ſee the Office of Biſhops of no repute, though their Function hath*

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continued ſince the time of the Apoſtles; and what Hereſies were by them refuted in the firſt four generall Counſels?

6. *We know our own King* Henry *the* 8. *married his brothers wife, & put her away, and tooke another, which we cannot approve of.*

7. *We have heard that* Martin Luther *married a Nun, (which in the Popes opinion) was a greater treſpaſſe than if he had married his naturall ſiſter; And in feare of the preſident the holy Father thundered out his Excommunications; but the honeſt* Doctor *(to requite him) ſaid he would open a gap that all the buſhes in St.* peters patrimony *ſhould not ſtop againe, and was as good as his word.*

Theſe things conſidered, our little Diſcourſe (that maintaines nothing poſitively, but asketh queſtions, under correction) will not be ſtrange to them that are judicious, however it ſeem ſtrange to ſuch as will laugh at their ſhadow.

Salo. *Nothing remains certain under the Sun.*

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